



SERMON

DELIVERED AT AUGUSTA, JUNE 23, 1858,

BEFORE THE

MAINE MISSIONARY SOCIETY;

AND THE

ANNUAL REPORTS

OF THE

TRUSTEES AND TREASURER.

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1854
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1856

MOTIVES TO HOME MISSIONARY WORK.

A

S E R M O N

DELIVERED AT AUGUSTA, JUNE 23, 1858,

BEFORE THE

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MAINE MISSIONARY SOCIETY,

AT ITS

FIFTY-FIRST ANNIVERSARY.

✓
BY E. G. CARPENTER,

Pastor of the Second Congregational Church, Newcastle.

Augusta:

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1858.



SERMON.

ISAIAH LVIII: 12. And they that be of thee shall build the old waste places.

NEHEMIAH II: 20. The God of heaven, he will prosper us; therefore we his servants will arise and build.

ONE of the happy effects of the reformation predicted by Isaiah, was the building up of the waste places in Israel. And when God had wrought their deliverance from a long and sorrowful captivity, of which another prophet has given us the history, the pious Israelites returned to the inheritance of their fathers, not simply to plant their vineyards and lead forth their teeming flocks, but to rebuild the walls of their beloved Zion, and reinstate the temple service in the hearts of the Jewish people.

The Lord has turned again the captivity of our own Zion. His Spirit has lifted up a standard against the floods of worldliness and infidelity that had come to mock all human restraints. The Lord whom we sought has come to his temple, breathed new life into our languishing churches, and wakened the song of salvation in the tabernacles of the righteous.

But while we rejoice to see so many of Zion's captives returning home, and so many converts crowding her temple gates, and sealing their covenant vows at her altars, we cannot forget the *many more*, of the lost sheep of the house of Israel, who have not yet returned to the Shepherd and Bishop of Souls. As we stand upon the heights of Zion, on these great Feast Days, and celebrate the recent victories of our King, we remember the feeble bands of Israel, who are contending nobly for a *like precious faith*, and with us striving to preach the Gospel where Christ is not named. We cannot forget the appalling fact, that *the masses of the people of Maine are yet unevangelized*. They are not bowing to the authority of God's Word, not keeping his Sabbaths, not reverencing his

sanctuary, not serving his Son Jesus Christ, but are in bondage to the god of this world.

Whether there be less or more than four-fifths of our population, not in attendance upon any evangelical worship—whether there be less or more than seventy thousand children in Maine receiving no Sabbath School instruction, we need not stop to determine. Recent investigations by our brethren in other New England States, go to show, that, in the most favored sections of the country, there is a lamentable destitution of Gospel ordinances, and a still more lamentable neglect of them, by multitudes who are within their reach. A faithful investigation and disclosure of facts in any State, would likely go far to exclude boasting, and draw from every branch of Christ's church, the humbling confession—*My own vineyard have I not kept*. Our eyes have seen enough of the nakedness of the land to pain our hearts, to humble us before God, and to arouse us to christian action. The facts embodied in the valuable Reports of the Secretary of the Maine Missionary Society, and of the several Committees on Home Evangelization, are known to you all. They have awakened inquiry at home and abroad, and have already produced some good results. Faithful men have surveyed our moral desolations, and like Nehemiah and his associates, have spread out the waste places of Israel before the churches. It remains for them to respond with ancient Israel, "The God of heaven, he will prosper us; therefore we his servants will arise and build." The ruins to be repaired, lie before us. The *work* to be done, we know what it is. We know *who* must go forward in it—*God's own people*. Men of the world will not. We know what *agencies* will prove *effectual* in this work—viz: those of *Christ's Gospel*, a ministry, divinely called and devoted to their calling—local, living churches, honored by the Spirit as *the light of the world*. What now remains, but christian benevolence and christian action;—the united enlistment of our christian forces, in *the work of reclaiming to Christ, and for Christ, the perishing multitudes of our home population*.

To urge upon christians the importance of prosecuting this work with renewed zeal and courage, is the practical purpose of this discourse.

I ask their consideration of the following series of

MOTIVES TO HOME MISSIONARY WORK.

In it is involved,

First.—*The life of the stronger churches.*

The first great source of life is found in God. The life of every christian church is hid with Christ its living head. All christians, and all christian churches, love to say of him, "He is our life." In an important sense also, it is true, that *their life is found in their kindly reciprocal action*. Through the play of the lungs, and the circulation of the blood, and the action of the members, life is sustained in the human body. Each organ, also, derives its life, in part, from the healthful action of every other organ. The organs of respiration, circulation, and motion, are mutually dependent. None of them, not even those which seem to have more abundant honor, can say, "We are self-supporting organs." Yet no man has stopped us of boasting of our larger churches as "self-supporting." A church that does not need pecuniary help in sustaining the Gospel, we are wont to call a "self-supporting" church. Is it quite such, in fact? The stronger churches can indeed build their own sanctuaries, pay their own minister, and contribute, as they do, largely, to the support of the Gospel among the feebler churches. Upon their liberal donations, many a missionary church is dependent for its religious privileges. But while the wealth and numbers of the stronger church raise it above worldly dependence, its higher elements of strength, it may be drawing from several feebler churches around it, who yet revere it as their spiritual mother. However privileged this larger church may be, it could poorly afford to be cut off from the smaller churches which are continually furnishing corner stones for its own palace. The strong church does not generate within itself all the social influences which are tributary to its prosperity. Its ablest supporters, perhaps, have gained the elements of character, which laid the foundation of their prosperity, in their mountain homes, under the fostering care of some missionary church. The members, too, of this strong church, may have been drawn in part from the very standard bearers of the feeble churches in its vicinity. Its

growth has come of their decay, its life of their death. The man whom they delight to honor as their religious teacher, may have been the gift of some humble mother in Israel, whose cares for her son brought her to an early grave, while in his dedication to God she left the whole church a legacy of sanctified intellect, whose memorial can never die, and whose worth the money changers have no scales to weigh.

Our missionary churches in New England, can point to eminent professional and public men, to professors and teachers of wide christian influence, to the occupants of many of the first pulpits in the land, and say, "these are our jewels"; these are the sons, whom we gave up from their birth, to whatever post of duty or sphere of usefulness the Master should call them. Says the Secretary of the Connecticut Missionary Society: "From one little church, a missionary retiring after a ministry of seven years, gives a list of *six ministers* raised up from it." The last year's report of our own Secretary, among other instructive facts, gives the following: "One church, assisted almost from the beginning until now, has been the *mother* of several other churches. A good missionary brother,* now gone to his rest, reported *thirteen young men* as brought forward for the ministry, by himself and his fellow missionaries in one county, two of whom had carried the Gospel to the heathen."

In helping the weak, then, we are, in the very best sense, helping ourselves—preparing "living stones," to be brought and laid, almost without "sound of hammer," in the temples of our own churches. We are raising up sons of Levi, to fill our own pulpits, to guard the interests and guide the affairs of the whole church of God. Let us not forget, that we have common and inseparable interests with the feeblest of these sister churches—that they and we are *one body in Christ*, knit together by common sympathies and energized by a common spiritual life. That life is as truly lodged in the weaker as in the stronger members; indeed, that the excellency of that life may be of God, and not of us, it often passes out of the stronger into the weaker. The Lord of Life found friends at Bethany when in all the palaces of Jerusalem "he had not

* REV. JOSIAH TUCKER, Madison and Bingham.

where to lay his head." To this day, his uncorrupted Gospel has not seldom been seen fleeing into the wilderness for a refuge which it could not find in the high places of Zion.

Secondly.—*The existence and growth of a large number of feeble churches is directly dependent upon this missionary work.*

The Historical Report of our Secretary, gives "one hundred and thirty-two Congregational churches" in the State, with an average of nearly forty, and a total of about four thousand resident members, largely dependent upon the abler societies for their religious privileges. They are, with us, "contending for the faith once delivered to the saints." Many of them were the school-mates of our childhood. We have walked to the house of God in company with them. Together we have prayed and sung the praises of God in Zion. We hope to meet them in the pilgrim's final home. They have precious dust sleeping upon our hills under our charge. They have borne away precious memories of earlier years. They will never forget the Zion which gave them birth, nor the friends who led them to the Savior's feet. They took the cup of salvation, and gave first themselves, and then their children to God, at our altars. Has their removal to another and possibly a more important field of labor, canceled our covenant vows? If we had the power to dissolve these sacred bonds, how else can a christian conscience be pacified, than by helping them bear their burdens, and so fulfilling the law of Christ?

Thirdly.—*The missionary churches are doing a good work for the communities about them.*

Look at the influence of one such church. What a work of *prevention* it is doing! How much worse the state of society had been without it, who can tell? How many flood-gates of immorality its feeble hands have quietly shut down! How many sons it has saved from dissipation and shame! How many germs of poisonous fruit it has nipped in their budding! Prevention is better and cheaper than cure, the obedience of the child than the sacrifice of the man.

Compute, now, if you can, the *positive good* this little church has effected. How many minds it has quickened—how many saved from inglorious action! How many fountains of social

influence it has purified, and how many families it has raised to a new and nobler life! Its influence blesses every circle and department of society. Around it, as a common center, all good things crystalize into forms of living beauty.

But all this is incidental. In that little Zion, *Salvation* is placed. She is made the mother of ransomed souls. Heirs of glory are nursed at her side. She is a vine of God's planting, and yielding *fruit unto life eternal*.

Multiply, now, this one an hundred fold, for we have more than a hundred such vines, entrusted by the Lord of the Vineyard to our care. Give them timely culture and they shall send out their boughs unto the sea and their branches unto the river. "Destroy them not, for a blessing is in them." It shall go well with the communities in which they are planted and sustained.

Fourthly.—*I plead the urgent necessities of our new and growing settlements.*

We have not only the waste places in our seaboard counties to build up, but an increasing number of villages and thriving settlements in the new counties, where the institutions of the Gospel should be planted at an early day—where, in fact, they are at this very day greatly needed. The healthfulness of the climate, the rich fertility of the soil, and the undeveloped resources of wealth, to be found in these counties, will at no distant day attract to them a large population. What shall be the social and religious character of these rising communities? Is it enough that they advance in agriculture and the arts, that they provide themselves schools and academies? This they are doing with a commendable zeal. Is it enough that their pastures be clothed with flocks and their garner filled with wheat? Do they not need sanctuaries and competent religious teachers? Who would live and die in a community destitute of the Gospel? It may be rich in ore, in lakes and forests; it may have the soil of Eden; it may be "well-watered as the plains of Sodom, and as accursed as they." It will be, without the Gospel.

The wants of such a community we find eloquently pleaded by the noble old Puritan, JOHN OWEN, more than two hundred

years ago. He was addressing the English Parliament in behalf of "those parts of the empire which were destitute of the light of evangelical instruction."

"No men in the world," said he, "want help like them who want the Gospel. Of all distresses, want of the Gospel cries loudest for relief. A man may want plenty and yet be full of comfort as Micaiah was; but he that wants the Gospel, wants everything that should do him good. A throne without the Gospel, is but the devil's dungeon; wealth without the Gospel, is but fuel for hell; advancement without the Gospel, is but going high to have the greater fall. O, blessed Jesus, how much better not to be than to be without thee! A thousand perditions come short of this: eternally to want Jesus, as men do who want the Gospel."

And this want of the Gospel is an *urgent, present want*. *Now*, while the foundations of many generations are to be laid; *now*, while the institutions of learning and religion are to be moulded into enduring forms, "let us arise and build."

We honor the faith and the foresight of our fathers, who followed the tide of emigration from the mother State and endured hardships, in laying the foundations on which we are now building. A mission was given them to fulfill, and how were they straitened until it was accomplished. We have our mission, viz: to set the seal of Gospel institutions upon the brow of these youthful counties, which they shall wear for centuries to come. It shall be to our shame, and our children's shame, if we suffer such a golden opportunity of doing good to pass unimproved!

We should not forget that our *home population* can plead *prior and superior claims* upon us. They have first, a common claim with all men for whom Christ has died and provided salvation. They must perish as certainly without the Gospel as the men of Africa or China. Indeed, the doom of the heathen will be tolerable in comparison with theirs, if the Gospel is not brought near enough to them to save them. They are at our doors. We have direct and easy access to them. A common language offers itself as a ready medium of christian instruction. They have common ancestral memories with us—a common christian literature, a common Bible. A

common blood flows in our veins. Ties of social sympathy and channels of social influence, closely connect us. All these things give us a high vantage ground in urging upon them the acceptance of the Gospel. Such opportunities of doing good must impose on us obligations which we cannot lightly cast off. Every principle of patriotism and christian wisdom, bind us to care for them and seek their salvation. They are by special assignment of Providence, left in *our charge*, and in the care of other christian churches of the State. The people of Maine can look only to the churches of Maine for help. No foreign "Society for Propagating the Gospel" can now be expected to send us missionaries. Indeed, our flocks that have been *increased with men*, have become a *prey* to our appreciating brethren abroad, and pastors, whose praise is in all our churches, and who, as we thought, were dwelling among their own people, are drawn, or driven, to other fields of labor. If we are to honor such heavy drafts upon the consecrated talent of our State, we have need to be looking to our "School of the Prophets," and to be seeking from God, Samuels and Elishas, who can come forward and take up the falling standards and lead on the armies of Israel.

Fifthly.—*As we would hasten the day of the world's conversion to Christ*, we must zealously prosecute this work of Home Missions. Not only is there no antagonism—there is a beautiful harmony between all the great enterprises of christian benevolence. We would not place the work of Home Missions above or against any other good work, least of all against the greater work of "publishing the Gospel to every creature." We would not, at this dark crisis in our Foreign Missionary operations, divert a single dollar from any mission in heathen lands. Our churches have not done too much for the field which is the world, but *too little* for the field which is their own home. We have not provided for our own household. It is not enough for the christian mother to pray for the coming of Christ's kingdom, nor yet with Mary to cast her choicest offerings at his feet. She must see to it that her sons are not coming up to dishonor her memory, and propagate an influence for evil, all the wider for their christian parentage. It is not enough, that a christian church observe its "concerts of prayer"

and make its stated contributions for the spread of the Gospel, *the spirit of missions* must live within her own bosom, and her sons must be taught the blessedness of giving themselves unto the Lord, as he hath need of them. The sacred fire must burn steadily upon her home altars, and the light of a pure Gospel shine from her home towers, if she would bless the nations that "sit in darkness."

Let the christian churches of our State, each in its own way, yet all upon Christ, as the common Corner Stone, *arise and build*. Let them go out "two and two" from every church, after the primitive mode of "Home Evangelization"—let them *carry the Gospel into every destitute district*; lift up the standard for *the people*; gather the neglected children into Sabbath Schools. Let them build chapels, costly or cheap, as they can; plant churches; seek out and help forward to the Gospel Ministry young men of piety and promise, and thus provide pastors who shall educate the churches to habits of benevolence, and every *home church* shall become "a well-spring" of salvation for the ends of the earth. Our heritage shall then be a *seed-plot* and *nursery* of missionary vines. Our country shall become, as one has well said, "a recruiting-ground for the armies of Emanuel," where the soldiers of the cross are in training for the conquest of the world. Our home work shall then be prosecuted as a means to the great end, of the world's conversion; or rather, both be pursued with an eye single to the Redeemer's supreme dominion and glory. The divine order was to "begin at Jerusalem"—to make *home* the center of operations for the universal propagation of the Gospel. Nor did the chosen apostle to the Gentiles forget this divine order by a neglect of his own kindred. His "heart's desire and prayer to God" was for Israel's salvation. He sought the conversion of the Jews as teachers for the Gentiles. The "fulness" of Israel, he tells us, is essential to the perfected "riches of the Gentiles."

It was in the spirit of a broad philanthropic patriotism, if we may so say, that JOHN KNOX prayed, "Give me Scotland or I die." For the sake of the British Empire, for the sake of the world, he would have Protestant Christianity enthroned in the hearts of his countrymen. For the same reason, looking

through the salvation of our own to the salvation of every other land, with the king of Israel, we may well devoutly pray: "GOD BE MERCIFUL TO US AND BLESS US, AND CAUSE HIS FACE TO SHINE UPON US: THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS."

One other motive I must not omit. The text contains it. *The God of heaven, he will prosper us.*

"Hitherto the Lord hath helped us." Maine has been, from its first settlement, his inheritance. Savage passion, set on fire by Jesuit craft, was not suffered to consume it. He gave it to our fathers through a baptism of blood, which their sons ought never to forget. To the praise of God, that "persecuting power," which has been in his hand the scourge of the nations, was baffled in every attempt to gain possession of it.* Large portions of the older counties were settled by men of the Puritan stock chiefly from the mother State. They quitted themselves like men in the endurance of hardships, and developed a noble type of christian character. The churches planted by them have held fast the doctrines of the cross. They have been independent in their organization and adoption of creeds, untrammelled in their government by any ecclesiastical authority, yet efficient in discipline, and harmonious in their associated action. Our ministry has been a brotherhood of peers and bishops all, by divine appointment, having, as we think, the spirit of Christ. They have been united in counsel, decided in defence of truth and right, abundant in labors, and not unblest with the tokens of the divine presence. And at this time do we not hear, all unworthy as we are, a voice from the Excellent Glory: "Be strong, all ye people, and work, for I am with you, saith the Lord of hosts." With this divine commission in our hands, sealed by the Holy Ghost, what encouragement have we to prosecute our work. *The Lord is working with us, confirming the word with signs* even more convincing and glorious than were those of apostolic times.

My brethren, is not the circle of motives complete? What other incentives to this great missionary work do we need?

As strong churches, our own sustained life is wrapped up in it.

* Bancroft's History of the U. S.—Settlement of Maine, vol. 1, chap. ix.

The existence and growth of the feeble churches is suspended directly upon it.

The welfare of the communities into which these "arks of God" are carried, is secured by it.

The necessities of our new settlements urgently demand it.

The multitudes wandering upon our mountains, as sheep without a shepherd, plead for it.

A perishing world waits for its accomplishment.

More than all, the *inspiring presence and overshadowing glory of God*, moves us to the work and gives us the sure pledge of success.

If the God of Abraham leads our way, if the Mighty God of Jacob is our strength, and it is his pleasure to give us the kingdom, what more can we ask!

In closing, I commend to your prayers and sacred charities, TWO LEADING AGENCIES, for *Evangelizing Maine*; viz: *The Maine Missionary Society*, and our *Theological Seminary*, from which these missionary churches, with few exceptions, must have their supply of pastors, or go without them.

In pleading for the first, I have already trenched upon the ground of its Secretary, who is able to speak for himself and the cause he represents. This Society is sustaining a noble band of missionary laborers, in a good work, both ours and theirs. *They need, they deserve an ampler support.* But this institution has almost no other than an annual endowment of *loving christian hearts*. It is simply the almoner of our offerings, dispensing with one hand to the missionary churches what we put into the other. Shall not our offerings to this cause from this time be increased? Could not many of us increase them, the coming year, two or ten fold, and not exceed the measure of our obligation to the Gospel? Do christian men take into the account the fact, that their ships and merchandise, their farms and forests even, derive more than half their value from the present partial diffusion of the Gospel? Can christian men live under the peaceful protection of wholesome laws, and have their persons and estates under insurance at the Gospel's expense, and not feel the obligation to pay a just premium for such advantages? Can they possibly maintain a cheaper police to guard their estates and homes than these

Home Missionaries? By their labors in part certainly, we have our wealth and good estates. Is it economy, is it justice, to suffer these faithful, self-denying laborers, as well as the pastors of larger churches, to leave our State for want of competent support? Let the churches judge. Neither our prophets nor our prophets' wives live forever. One of these, highly esteemed and useful, has just entered into rest. One common ruin swept her and her dear children, eight in number, (leaving not one to bear up her name or bless a father's eyes with her image,) into one common grave.* Our bleeding hearts can hardly check the complaint, "Lord, if thou hadst been here," in these churches of Maine, our brother's family "had not died," and our brother's heart had not been broken by this untimely and most sorrowful calamity! But "Aaron held his peace," and so must we!

Duty may sometimes call our missionaries away to the West or to a foreign field. *Then*, we bid them go, and plant the Rose of Sharon on the plains of Kansas or the shores of Africa, and pledge them all needful aid in their work. But if any of the needed, useful missionaries of Maine, in time to come, are compelled to go out from us, for want of the meagre support they are now receiving, what son of Maine, with the heart of a *man*, not to say of a christian, will not pray, "Lord, let it not be I who shall keep back part of the price of such missionary labor!" If Maine is to deserve the distinction of being "the mother of men," she must show a mother's affection for her own offspring!

Nor can Maine be evangelized without *men*. You must have men to command your ships; to superintend your shops and factories; to hold the keys of your banks; to teach in your schools and colleges; to sit in your courts of justice; to enact and administer your laws. How prostrate and forceless are all the arrangements of society, without living, competent, working men! And what are all our church arrangements, our sacramental boards, our assemblings at the sanctuary, at

*I hardly need say that allusion is here made to the family of Rev. HORATIO ILSLEY, who, for some fifteen years before leaving our State, was an accepted and successful servant of the Maine Missionary Society. A testimonial of christian sympathy for our afflicted brother may be found upon the Minutes of the General Conference.

our marriage altars, at the burial of our dead, if living men, authorized and competent to officiate, are not present? What are all our missionary institutions, and collected funds, nay our precious Bibles, if we have not *the men* to go out as living teachers and ambassadors for Christ!

And where but at home shall we find the men? Our churches are supplied only to a limited extent from the Theological Seminaries of other States. Some from abroad we have whom we honor and love. But the demands of the West and of the world are so pressing, that we cannot get ministers for Maine unless we educate them *in* Maine. No argument can be needed on this point. The large majority of our pastors must come from our own churches and our own "School of the Prophets." The Congregational churches of Maine are then shut up to this alternative, of *sustaining their own Theological Seminary, with its able and needed body of Professors, or of submitting to the necessity of having pulpits without preachers, and flocks without pastors!*

We have too much confidence in the churches of Maine, to believe that they will suffer their beloved Seminary to languish and die for want of a proper endowment. It is a child of too many prayers and too many costly sacrifices, to be abandoned at this late day! It has received too many signal blessings from on high, to be neglected now by the friends of Zion. It has a corps of choice and faithful men filling its seats of instruction whom we cannot think of dismissing, and whose wide christian influence we cannot afford to lose. They have stood long and patiently at their posts, resisting repeated solicitations from abroad, for our sake and for Christ's sake we cannot doubt. They are respected and beloved by us all. But it is not our commendations that they need—not our compliments that they seek. They simply ask that we shall deal kindly and honestly with them, and if we *believe* that we cannot do without the Seminary, to "show our faith by our works." If the Congregational churches of Maine will make an earnest and united effort, the Seminary can be placed above embarrassment.

Brethren of the churches, suffer a word of exhortation upon this matter. What better thing can you, whom God has pros-

pered, do, to secure his blessing on yourselves and your heirs, than to set apart a generous portion of your worldly goods to the Seminary of your own State? What more commendable method can you take to secure a remembrance by future generations, than to place upon your estate the seal of this institution, which is already honorably known, and represented by its talented missionary sons in every quarter of the globe? O, will you not reproach yourselves, ye christian men of wealth, when called to give an account of your stewardship, if it shall appear that you could afford to expend thousands on thousands upon your own private mansions, and to maintain "the pride of life," but suffered to perish this "School of the Prophets?" Through this agency you can send out, from year to year, a succession of living teachers to win a countless number of souls to Christ, in all the joy of whose salvation you may richly and eternally share. Will you let others take from you that crown of glory which the Lord, the Righteous Judge, has in reserve for those who *shall have faithfully used the talents entrusted to their care for the salvation of men and the glory of God!* It may appear that what you have *tried* to keep has been *lost* to yourselves and your heirs, and only what you have given back to God has been saved. Riches are not forever. Do good with them while it is in the power of your hands to do it, for that power will soon pass away!

And will not *every member* of our churches deem it a privilege to do something, and *do it now*, for this worthy object, before death defeats the long delayed purpose of benevolence? Let us not wait to be called upon by an agent, but each one, between himself and his God, determine what amount he will devote to this sacred institution, and communicate his or her decision to its Treasurer, at Bangor, without delay.

Come, one and all, ministers and people, let us lift this load from the Seminary and from the hearts of its beloved teachers. It is too much to ask of them, to bear this burden longer! The law of love, of gratitude, of justice, demands that we should take it upon our own shoulders, and leave them free to devote their unwasted powers to their appropriate and chosen work. This they have long desired. May they live to realize

their hopes, and after that, live long to bless the church and train her sons to serve at her altars. Laden with sheaves, late may they be called to their reward.

And upon the hills of God above, may we all be permitted to rejoice together, over the churches gathered, and the souls saved, through these two agencies, so signally blessed of heaven hitherto, *The Maine Missionary Society*, and "*The Maine Charity School*."* Through these, and kindred institutions sustained by our christian brethren of other denominations, whom we love to hail as fellow-laborers in the same great work, MAY GOD SAVE THE PEOPLE OF MAINE.

ANNUAL REPORT

OF THE TRUSTEES OF THE MAINE MISSIONARY SOCIETY.

Fifty-one years ago, June 18, 1807, in the neighboring city of Hallowell, the Maine Missionary Society was formed, on motion of Rev. KIAH BAILEY, then pastor of a church in Newcastle. He also was President of this Society from 1815 to 1822. Since our last annual meeting, the Master has called him in a good old age to higher scenes. The same blessed transition has, we trust, been made by Rev. Dr. TYLER and Rev. THADDEUS POMEROY, who for several years were Trustees of this Society. Of those who had been for many successive years its missionaries, the Rev. NATHANIEL CHAPMAN, one of the first year's graduates of our Theological Seminary, and the Rev. ISAAC CARLTON, long extensively known and highly valued, as men of excellent spirit, good and useful ministers of Jesus Christ, have during the past year rested from their labors.

* This, viz. "*The Maine Charity School*," is the corporate name of the Theological Seminary at Bangor, and the title which should be used in leaving legacies by will and testament to the Institution.

Tabular View.

The churches and settlements, assisted by the Society, with the names of the missionaries, and other particulars annually reported, will now be given in a tabular form; to which will be added brief sketches of the several fields of labor—of those more especially which have been blessed by the reviving influences of the Holy Spirit.

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commis'n.	Dollars appropriated.	Average congregat'n.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Sab. Sch. & B. class.	Contributions to Home Missions.	To other benevolent objects.
1. ACTON, Rev. Jonas Fisk, <i>s. s.</i>	June 26, 1857.	6 mo.	50 00	75	34				75	18 00	
2. ALBANY. Rev. Samuel L. Gould, <i>s. s.</i>	June 26, 1857.	12	200 00	125	66 11	1	28	60	5 50	4 00	
3. ALEXANDER. COOPER. Mr. Edward H. Buck.	July 28, 1857.	3	48 00	85 96	11 16			26 31			
4. ALNA. Rev. Samuel Talbot, <i>P.</i>	June 26, 1857.	12	97 00	100	80		12	55	20 00	45 00	
5. AMHERST and AURORA. Rev. Charles Soule, <i>s. s.</i>	May 26, 1857.	12	75 00	100	25		2	50	5 00		
6. ANDOVER. Rev. Mark Gould, <i>P.</i>	June 26, 1857.	12	150 00	125	50 22	1	45	90	6 75	13 50	
7. BALDWIN and SEBAGO. HIRAM. Rev. Cyril Pearl, <i>P.</i>	June 26, 1857.	12	75 00	125 75	15 16	1	3	60 85	10 00 5 00		
8. BELFAST, North. FREEDOM. Rev. J. R. Munsell, <i>P.</i>	July 31, 1857.	12	200 00	175 150	58 21	6	15	10	85 50	23 50 20 00	14 13
9. BENTON. CLINTON, (<i>Hunter's Mills.</i>) Rev. Benjamin Dodge, <i>s. s.</i>	June 26, 1857. Jan'y 11, 1858.	3 9	50 00 113 00	150 100	11 no ch.		15 5	103 70			
10. BLANCHARD. SANGERVILLE. ABBOT. GUILFORD. Rev. John A. Perry, <i>s. s.</i>	June 26, 1857.	12	200 00	75 100 125	47 23 12	5	11	60 100 75	16 50 5 00	20 00	
11. BRADFORD. Rev. J. R. Tufts, <i>s. s.</i>	June 26, 1857.	12	200 00	150	30			40	8 00		
12. BRIDGTON, North. HARRISON. Rev. John Dodd, <i>s. s.</i>	June 26, 1857.	6	75 00	125 125	45 82	2		45 62	5 50 16 00	6 35 5 00	
13. BRISTOL. Mr. Truman A. Merrill, <i>s. s.</i>	Jan'y 11, 1858.	6	25 00	130	29		12	70	17 00	16 00	
14. BROOKSVILLE, West. Mr. Iram W. Smith, <i>s. s.</i> Mr. Benjamin D. Henry, <i>s. s.</i>	June 26, 1857. Feb'y 7, 1858.	7 5	58 00 42 00	125	64	2		65	12 62	12 28	
15. BROWNFIELD. Rev. James Talton, <i>s. s.</i>	July 28, 1857.	12	100 00	100	35	2	2	50	2 50	10 00	

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16. BROWNVILLE. Rev. William S. Sewall, P.	June 26, 1857.	12 mo.	150 00	117 95	9 3	3	100	37 88	32 20		
17. BURLINGTON. ARGYLE. Rev. E. P. Roberts. Mr. G. F. Claflin.	July 28, 1857. July 28, 1857.	1-2 3	11 00 62 00	80 26 50 no	ch.	2	8 2	80 9 35			
18. BUXTON, North. Rev. G. W. Cressey, P.	June 26, 1857.	12	100 00	85 63	10 1	16	61				
19. CAEMEL. KENDUSKEAG. Mr. Jonathan E. Adams.	July 28, 1857.	3	96 00	80 13 130 64	1	2	2	80 39 00	15 00		
20. CASCO. NAPLES. Rev. J. P. Richardson, s. s.	April 14, 1853.	4	33 00	125 no 150 ch.		2	75				
21. DEDHAM. Rev. James Wells, s. s.	August 1, 1857.	11	100 00	95 37		10	80 25 00	82 26			
22. DENMARK. Rev. Josiah T. Hawes.	June 26, 1857.	1 1-4	18 00	50 39	2 1	6	40				
23. DEXTER. Rev. Thomas Smith. Mr. James H. Fitts.	Sept., 1857. April, 1858.	1 1-4 1 1-4	40 00 40 00	80 41		15	50				
24. DIXFIELD. Rev. J. P. Richardson, s. s. Rev. William V. Jordan, s. s.	June 26, 1857. May, 1858.	8 2	133 00 29 00	75 33	9 7	6	50 6 50				
25. DIXMONT. UNITY. Mr. James H. Fitts.	July 28, 1857.	3	48 00	75 17 100 27		50 2 00 40 8 00					
26. DURHAM. LISBON. Rev. Henry S. Loring, s. s.	June 26, 1857. Jan'y 11, 1858.	6 6	75 00 75 00	95 36 88 17		50 6 00 4 35					
27. EDGECOMB. Rev. Amasa Loring, P.	June 26, 1857.	12	100 00	120 87	5	20	75 26 00	26 00			
28. FALMOUTH, West. Rev. Royal Parkinson, P.	June 26, 1857.	3	25 00	125 78	2 1	25	70 32 17	64 73			
29. FARMINGTON FALLS. CHESTERVILLE, North. Mr. Jonas Burnham, s. s.	June 26, 1857.	12	50 00	200 85	42	1 20	100 7 75 40 5 00				
30. FLAG STAFF and VICINITY. KINGFIELD. SALEM. Rev. David Turner.	June 26, 1857.	12	96 00	50 9 60 8 100 no	ch.		50				
31. FRANKFORT MILLS. Mr. J. G. Roberts.	Jan'y 11, 1858.	7	88 00	125 19		12	60 11 00	5 80			
32. FORT FAIRFIELD. SALMON BROOK. PRESQUE ISLE. Rev. Elbridge Knight, s. s.	June 26, 1857. Feb'y 1, 1858.	7 5	138 00 108 00	14 9 2		400	17 00				
33. GARLAND. ATRINSON. Rev. P. B. Thayer, P.	June 26, 1857.	12	150 00	130 67 100 25	4 1	25	80 22 00	30 00			

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34. GILEAD. Rev. Edmund Burt, <i>s. s.</i>	June 26, 1857.	12 mo.	100 00	65	31	1		2	40		15 00
35. GOULDSBOROUGH. Mr. S. G. Norcross } Mr. Thomas Robie. }	July 28, 1857.	2 1-2	41 00	100	no ch.			1	50		
36. GRAY. Rev. Allen Lincoln, <i>P.</i>	June 26, 1857.	12	150 00	115	64	21	2	18	110	40 00	16 00
37. HARPSWELL. Mr. Thomas L. Ellis.	August 7, 1857.	2	32 00	100	50			1	50	7 00	
38. ISLE DE HAUTE. Rev. Joshua Eaton, <i>s. s.</i>	June 26, 1857.	12	100 00	65	10	3		20	45	1 00	
39. JACKSON and BROOKS. Mr. John Sewall.	July 28, 1857.	1 1-2	48 00	150	67	18		6	100	1 00	9 00
40. KITTEBY POINT. Rev. William A. Fobes.	Aug. 25, 1857. April, 1858.	6 3	100 00 30 00	70	40	5	3	10	55	19 25	35 00
41. LIMINGTON. Rev. John Parsons, <i>P.</i>	June 26, 1857.	12	125 00	140	114	7	1	3	86	5 80	
42. LINCOLN. PASSADUMKEAG. Rev. Alvan J. Bates, <i>P.</i>	June 26, 1857.	12 1 1-4	200 00 20 00	125 75	33 4	6	3	32	93	13 00	
43. LOVELL. Rev. Joseph Smith.	June 26, 1857.	12	100 00	120	87	1	4	8	154	14 00	24 00
44. MACHIASPORT. Rev. G. Bacheller.	June 26, 1857. Oct. 15, 1857.	3 6	38 00 75 00	200	56	5		20	50	10 00	
45. MADISON BRIDGE. Rev. Thomas G. Mitchell, <i>s. s.</i>	June 26, 1857.	12	125 00	115	53	2			90	30 00	
46. MECHANIC FALLS. Rev. William V. Jordan, <i>s. s.</i>	May, 1857.	12	200 00	112	58			2	70	40 00	
47. MERCER. SOUTH SOLON. Rev. John Forbush, <i>s. s.</i>	Oct. 8, 1857.	8	150 00	150 80	50 35		3	10	75	2 00 5 00	
48. MONMOUTH. FAYETTE. Rev. J. H. Conant, <i>s. s.</i>	June 26, 1857.	12 1	150 00 16 00	100 75	32 18	1 6		4	60	14 00	
49. MONSON. GREENVILLE. Rev. R. W. Emerson, <i>P.</i>	June 26, 1857.	12	75 00	100 75	78 no ch.			1	50	5 00	
50. NEWFIELD, <i>West</i> . Rev. Jonas Fisk.	Feb'y 1, 1858.	5	42 00	85	57			3	45	11 00	
51. NEW PORTLAND, <i>West and North</i> . ANSON, <i>South</i> . Rev. E. S. Hopkins.	June 26, 1857.	6	50 00	125 100	15 54	5	1		25		
52. NORWAY CENTRE. Rev. Nath'l Richardson, <i>s. s.</i>	Feb'y 19, 1857.	4 1-4	37 00	120	47			4	95	5 00	5 00
53. NORWAY VILLAGE. Rev. Asa T. Loring, <i>P.</i>	June 26, 1857.	12	200 00	175	75	27	2	42	80	20 00	

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54. NO. 11 and VICINITY. FORT KENT. Rev. Marcus R. Keep, <i>s. s.</i>	June 26, 1857.	6 mo.	100 00	no ch.								
55. OLDTOWN. Rev. Ebenezer Douglass, <i>P.</i>	June 26, 1857. Sept., 1857.	2 10	33 00 125 00	150	86 35			40	100	50 00		
56. ORLAND. Rev. Hiram Houston, <i>P.</i>	June 26, 1857.	12	125 00	110	36	2	3	100	47	36	83 96	
57. ORONO. Rev. St. L. Bowler, <i>s. s.</i>	June 26, 1857.	12	200 00	150	73 22	1	40	116	35	60	77 C3	
58. ORRINGTON. Rev. W. Newell, <i>P.</i>	June 26, 1857. Jan'y 11, 1858.	6 6	62 00 50 00	100	57 5	1	12	90	24	00	5 00	
59. OXFORD. WEST MINOT. Rev. G. F. Tewksbury, <i>s. s.</i>	May 1, 1857.	12	150 00		75 125	50 56	3 20		45 115	29 13	06 60	9 00 11 40
60. PATTEN and VICINITY. Rev. Ephraim Forbes, <i>s. s.</i>	June 26, 1857.	12	65 60	100	12			4				
61. PERRY. Mr. J. J. Bulfinch, <i>s. s.</i>	June 26, 1857.	4	33 00	100	66				60			
62. PITTSION. Rev. Nathaniel Chapman, <i>s. s.</i>	March, 1857.	12	100 00	100	32			5	65	6 50		
63. PORTLAND, 4th Church. Rev. E. J. Adams, <i>s. s.</i> Rev. Amos G. Beeman, <i>s. s.</i>	June 26, 1857. Jan'y 11, 1858.	1 3-4 5	22 00 83 33		50	45	2	6	60			
64. RAYMOND. Rev. Luther Wiswall,	Oct. 27, 1857.	1 1-2	36 00	75	5			10				
65. ROCKPORT. Rev. J. E. M. Wright, <i>P.</i>	June 26, 1857.	12	200 00	100	35	2	5	13	60	31	00	
66. RUMFORD. Rev. J. G. Merrill, <i>s. s.</i>	June 26, 1857.	12	125 00	110 75	61			3	40	10 00	7 30	
67. ST. ALBANS and VICINITY. Rev. Henry White, <i>s. s.</i>	June 26, 1857.	12	64 00	60	31				40	11 51		
68. SANFORD. Rev. Christopher Marsh,	July 9, 1857.	12	80 00	112	46		1	20	56	33 00		
69. SEARSPORT, East. Rev. David Thurston, <i>s. s.</i>	June 26, 1857.	12	100 00	100	31	2	4		45	7 53	66 00	
70. SIDNEY. VASSALBOROUGH. Rev. J. B. Wheelwright. Mr. Henry V. Emmons.	July, 1857. July 28, 1857.	3-4 2 1-4	24 00 43 00		100 100	26 49	11 17	4	80 80	14 20	10 00 16 00	
71. SOLON VILLAGE and VICINITY. MADISON MILLS. EMBDEN. Rev. Sidney Turner, <i>s. s.</i>	June 26, 1857.	12	150 00		150 75 50	12 7 no	2 7 ch.	2 4 2	90 59	6 00		
72. SPRINGFIELD. LEE. CARROLL. Rev. Charles H. Emerson, <i>P.</i>	June 26, 1857.	12	275 00	150	28	9	4	6	60	16 00		

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73. STANDISH. Rev. J. B. Hadley, <i>P.</i>	June 26, 1857.	6 mo.	75 00	70	50				40	22 55	30 00
74. STRONG. Rev. William Davenport, <i>P.</i>	June 26, 1857.	12	200 00	125	95			10	80	15 00	
75. SUMNER. SOUTH HARTFORD. Rev. Benj. G. Willey, <i>P.</i>	June 26, 1857.	12	75 00	150	79			50	90	23 00	10 00
76. SWEDEN. Rev. Charles B. Smith, <i>s. s.</i>	June 26, 1857.	12	150 00	100	48	1		20	60	17 75	15 00
77. TEMPLE. NEW VINEYARD. Rev. Simeon Hackett, <i>s. s.</i>	June 26, 1857.	12	100 00	100	70	3	1	5	50	4 00	
78. TURNER. Rev. Samuel Bowker, <i>s. s.</i>	June 26, 1857. Jan'y 11, 1858.	5 7	62 00 70 00	140	106			4 4	90	40 65	24 00
79. UNION. Mr. Wm. H. Kingsbury, <i>s. s.</i>	June 26, 1857.	12	100 00	100	57				47		
80. WATERVILLE. Rev. William B. Greene, <i>P.</i>	June 26, 1857. Sept. 20, 1857.	2 2-3 9 1-3	30 00 77 00	200	70	15	7	30	150	37 00	22 00
81. WELD. Rev. Stephen Titcomb, <i>F.</i>	June 26, 1857.	12	75 00	80	40	4	1	13	85	13 64	6 63
82. WESTBROOK. Rev. J. B. Wheelwright, <i>P.</i>	June 26, 1857.	6	50 00	120	42	2	3	5	75	40 00	40 00
83. WHITNEYVILLE. JONESBOROUGH. NORTHFIELD. Rev. Joseph Peart, <i>s. s.</i>	June 26, 1857. Nov., 1857.	4 8	67 00 100 00	125 50 75	42 14 15	8 1 5		10 7	60 50	9 40 2 83 10 00	
84. WILTON. Rev. John Baker, <i>s. s.</i>	June 26, 1857. Jan'y 11, 1858.	6 1-2 5 1-2	108 00 80 00	125	74	4	2	10	88	28 58	
85. W. MINOT and MECHANIC FALLS. Rev. G. F. Tewksbury, <i>s. s.</i>	May, 1858.	2	19 00								
86. WINSLOW. Rev. David Shepley, <i>s. s.</i>	June 26, 1857.	12	150 00	125	62	1		100			25 00
87. WOOLWICH. Rev. S. S. Drake, <i>s. s.</i>	June 26, 1857.	12	100 00	200 175	61	6	4	25	115		
88. YORK, (Scotland.) Rev. Morris Holman.	June 26, 1857.	12	100 00	80	35	3		2	60	20 00	10 00

To the foregoing might be added a new missionary field in Washington county, of much promise, consisting of TOPSFIELD and PRINCETON. The latter place, usually called Lewy's Island, is the present terminus of a railroad from Calais, and bids fair to be a populous, thriving settlement. A Congregational chapel is now nearly completed, and religious meetings of late have been occasions of peculiar interest. During the last year, six months were spent in the two places by Mr. Edward Buck, who received one-half his pecuniary compensation from contributions to the Home Missionary cause by the churches in that county.

Details and Results.

1. Mr. Fisk's labors at Acton ceased at the end of 1857, and it is not known that any effort to procure preaching has since been made.

2. "The first case of conversion occurred in October; and the work of the Spirit has been progressing ever since, up to the present time"—early in June. "As to means, we have relied upon the services of the Sabbath, and one weekly prayer meeting, together with personal conversation with the impenitent. With one exception, all the converts are in the morning of life. Two of them have commenced a course of study, looking towards the ministry." During the three last months Mr. Gould has preached a fourth of the time in North Waterford, where he has had "a large congregation, attentive and solemn."

3. Nothing of special interest reported from these two places. They are about to be supplied for two and a half months by Mr. J. H. McMonagle, from the Union Theological Seminary in New York.

4. "In connection with the meeting of the County Conference in this place last year, (June, 1857,) a hallowed influence was realized. The renewal of covenant obligations, then made, has not since been forgotten of us, nor unblessed of God. From that period, many have been greatly refreshed, and all our meetings better attended, and pervaded with more of the Spirit's influences. Recently, in connection with the ordinary means of grace, it is hoped that some souls, perhaps ten or twelve, have been renewed, and are expecting in due time to covenant with God and his people here."

5. During the year, two families, including eighteen persons, two of whom are church members, have gone to the far West. "Two hopeful converts during the year, both of whom have joined the church above. Other cases of more than usual seriousness."

6. Some account of the revival in this place was published in the Maine Evangelist. Of the forty-five hopeful converts, not all can be considered as belonging to the Congregational society; but as they belong to no other, and their conversion occurred in connection with the labors of Mr. Gould and his people, they are included in his report. It is expected that his pastoral relation to the church in Andover will soon be dissolved.

7. A standing discouragement at Baldwin is, that the people have been accustomed from the earliest history of the parish to rely upon funds for the support of the Gospel. "We are encouraged by a very marked and decided advance in the general state of education and morals."—At Sebago a new (union) house of worship was completed

a year since.—At Hiram “meetings have been quite full (for the place,) and the state of things is interesting and hopeful. Two or three hopeful conversions have occurred in one family.”

8. “The past winter has been a season of great trial to the church in North Belfast. But just now (June 8) things are assuming a better appearance.”—At Freedom, where Mr. Munsell preaches one-fourth of the time, a new house of worship has been built, three men defraying the expense, two of whom were not professors of religion; a new Congregational church has been organized, (including several persons formerly connected with a Baptist church,) and a very cheering revival influence has been experienced. “Some ten or more, as we trust, have given their hearts to the Savior.”

9. In Benton, where the church has been so much reduced, that but one male member survives, and the event of one sinner repenting has been for many years of rare occurrence, “God began to revive his work about the 25th of March. Since then many family altars have been erected, and several young men of much promise have taken a decided stand on the Lord’s side.” At Hunter’s Mills also, much interest has been awakened, and a Congregational church will soon, probably, be organized.

10. An account of the revival in Blanchard has been published (furnished by the acting pastor) under the heading of “Encouragements and Discouragements.” A peculiar feature was the fact, that the three first instances of apparent conversion were in families not accustomed to attend public worship.—The church in Abbot was reported the last year, prematurely, as extinct. Five members remained; to these seven more have been added by letter, and arrangements have been made to secure the services of Mr. Perry the coming year one-fourth of the time.

11. The labors of Mr. Tufts in this place ceased the last February.

12. Mr. Dodd was obliged by ill-health at the close of the year 1857, to relinquish this field of labor, though he has occasionally since supplied at North Bridgton. Arrangements have been made to secure the services of Mr. Edward Hawes, after the anniversary in Bangor.

13. “Recently (June 8) increased interest—union prayer meeting every evening for four or five weeks—the divine life deepened in the hearts of church members—christians laboring with humble zeal for the salvation of souls—about twelve hopeful conversions and others inquiring—three or four newly consecrated family altars.” The ordination of Mr. Merrill is expected soon.

14. "Our young men, almost to an individual, are enlisted with us. Our sailor boys, though perhaps unable to worship with us half a dozen times in the year, put their names on our subscription book, and do well for their means. 'We do want the meetings kept up,' they say, 'for the sake of our mothers and sisters.'"

15. This feeble church receives liberal aid from friends in Portland.

16. "The younger members of the church, beside attending our regular Wednesday evening meeting, have kept up one of their own on Thursday evening for more than a year." Some improvement the past year, in the matter of prompt payment. "The older members of the church, who were the pastor's Aarons and Hurs, are dead or moved away."

17. A few warm hearts and ready hands (in Burlington) to do what they are able for the support of the Gospel. The congregation is as large as it has been for years. A religious interest is now going on, (early in June,) which has already resulted in the conversion of some individuals." This church has been without a pastor for more than a year.

18. "This church during the winter was greatly revived. Of those in the congregation who have indulged hope in Christ, ten have made public confession, and others will in time. This work of mercy (June 3) appears to be still advancing."

19. During that portion of the year (nine months) in which these places received no aid from the Maine Missionary Society, they have been supplied in part, Kenduskeag one-half the time nearly, at their own expense with Sabbath preaching from the Seminary. For the year to come, the Congregational church and society in Carmel "propose to unite with their Methodist brethren in support of their minister."

20. These two places constitute a new missionary field. In Naples a beautiful house of worship was completed and dedicated to God on June 7, of the present year. It was a gift from a number of benevolent individuals on condition, "that the pews should be sold, and the proceeds invested in a fund, for the support of preaching"—one-half of the house and fund belonging to the Congregationalists, and one-half to the Freewill Baptists. Attention in both places has been good, and in Naples two cases have occurred of hopeful conversion, where it is expected, that a church will soon be organized.

21. Mr. Wells did not reside in Dedham, until in May last. Daily morning meetings were then held, and were continued afterward, with cheering indication of the Spirit's presence and power. In a neighborhood, two miles distant from the village, a very pleasing interest is manifested. Men now come to meeting, who had not been present for years. "There is much to encourage."

22. There has been a revived religious interest through the town the past winter, in which the members of this church have shared. Two females have been admitted by profession, and more are expected. Arrangements have been made to obtain Congregational preaching the coming year one-fourth of the time.

23. The Congregational church in Dexter, after a long and earnest struggle to support the institutions of religion, were so much enfeebled by deaths and removals, that in the autumn of 1854, they found it necessary to shut the doors of their sanctuary and to enjoy what privileges they might in other houses of worship. Last Fall, however, they made a new attempt, and after doing what they could for themselves by a liberal subscription, they applied to the Trustees for aid. Since then they have had ten weeks supply the whole of the time, and one-half the time for six months. A special religious interest commenced with the re-opening of their house of worship, which gradually increased and extended until it became quite general.

24. Mr. Richardson's services in this place were very highly valued. But when he considered it his duty to leave, the people were glad to receive another minister of Christ, who had formerly been pastor of the church for several years.

25. No Congregational preaching in these places during the year, but in the twelve weeks of Mr. F.'s mission.

26. "A little quickening in the church" at Lisbon, "and a few souls converted."

27. "The past year has brought us an unusual amount of affliction"—in the death of "one of the best of deacons," and the removal of several valuable members of the church and parish. "Still the people have struggled through, and redeemed their pledges; have made some improvements on their parsonage, and increased their benevolent contributions. We have enjoyed a precious revival, the fruits of which we humbly trust will add greatly to the moral power of the church, though it does not promise immediately, much addition of pecuniary strength."

28. The revival, with which this church has been blessed, occurred during the last winter and spring. "The new converts (twenty-one of whom were expected to join the church on the 4th of July) are mostly young men and women, the bone and muscle of the parish."

29. Daily union prayer meetings were commenced at Farmington Falls in the month of May, when no minister was resident in the place. About fifty individuals have expressed hope in Christ, belonging to three denominations. Many of them are heads of families.— "At Chesterville the indications (June 8) are very encouraging."

30. Nothing reported of special interest.

31. "Much greater interest in the subject of religion (June 4) than for a long time previous. Twelve persons have been propounded for admission into the church, and quite a number are inquiring. We are still weak, but the good spirit of God is moving upon the hearts of some, who will, I trust, be useful in the church and the world."

32. Mr. Knight's labors are divided in several places—at each of which, save one, there is a flourishing Sabbath school. The churches, where there are any, continue feeble, and without accessions. "The tide of immigration" into the county of Aroostook, "is unusually large, and we feel that some extra effort should be made to give character to our increasing population." Mr. Knight spent two Sabbaths and ten days at Monticello, in the neighborhood of Houlton. That church, reported last year as extinct, is in a very feeble condition, but might, as he thinks, be built up, were there a laborer in the field. The church in Hodgdon he visited twice, and received one member into it.

33. The revival in Garland commenced with a church fast about the first of April. Afterward, union prayer meetings were held, "characterized by stillness and deep solemnity. The most skeptical were constrained to admit that God was indeed in the place. From twenty to twenty-five, we hope, connected with this congregation, have been born again. A number have united with other churches. Many, we think, (June 8,) are still more or less anxious. To God be all the glory."

34. During the year, for satisfactory reasons, Mr. Burt has spent eight Sabbaths in Coos county, N. H., in the employ of the New Hampshire Missionary Society; in consequence of which a part of the sum, appropriated to him by this Society, has been given up. It is hoped, that during the coming year the adjoining town of Shelburne, N. H., will be united with Gilead in the support of Mr. Burt.

35. In some parts of this town, "there is a strong feeling in favor of Congregationalism, especially in Prospect Harbor, where there are three or four, who would unite with a Congregational church, if one were organized. I have no doubt, but that the people would raise \$3 or \$4 a Sabbath for a part of the year at least, if the Maine Missionary Society would furnish the remainder."

36. "Amidst all the opposition and hardship endured by pastor and people, Congregationalism in Gray still lives. Prayer has been heard, and a shower of grace has come down upon us. Since the first of January last, twenty have made a public profession; others are indulging hope, and others still are seriously disposed. Our Sabbath school is increased in numbers and in interest. More than one-half of those connected with it are adults."

37. "A lay brother from Brunswick holds a meeting in this place every Sabbath, (June 12,) and visits us two or three times a week. His services are very acceptable, and he is evidently doing good. Our Sabbath school is interesting, and some persons are thoughtful."

38. On this island a new house of worship was dedicated and a new church organized in May, 1857. After the return of Mr. Eaton from Deer Isle, where he spent a few weeks in assisting the Rev. William A. Merrill, during the glorious revival experienced there, more of religious interest became apparent, and in April two young persons united with the church. Since then, more than twenty persons have given evidence of passing from death to life. Several persons have left home for the fisheries in a very thoughtful state of mind; and we cannot but pray, that the Lord will follow them with His Spirit, wherever they go."

39. The additions reported to this church are mostly the fruits of a revival during the year preceding the last. Some instances of hearts renewed occurred, however, last Fall, and others are reported since the late annual meeting.

40. This ancient church, still a little and feeble flock, has been greatly encouraged, under the ministry of Mr. Fobes, by an accession of new members, and by an increase of the congregation.

41. "The revival, winter before last, imparted an influence to the church members, which was sensibly felt in our social meetings throughout the year. Last spring, there was a decided quickening in the church, and meetings were held almost every evening for about a month; but the results hitherto have not been such as were expected.

42. "With sincere gratitude to God," (writes the pastor of this church, under date of June 9,) "and a deep sense of unworthiness, do I make out this my tenth annual report. Never before have I been able to report a revival; but God in his great mercy has visited us, as well as others, and within the last two months brought many of my dear people to repentance. The work commenced about the second week in April, in connection with two extra meetings a week, beside a Sabbath morning prayer meeting. The commencement and progress of the work were so quiet, and so little opposition manifested itself, that we can hardly realize, that it has actually been, only by the results that we see. More than *half* of those, who have passed, as they hope, from death to life, are heads of families. Some seven or eight family altars have been erected, and I am no longer without help in my evening meetings. Many, and sometimes very severe, have been my discouragements for the past ten years. But this more than compensates for them all. I trust the Lord will forgive me for having had so little faith, and will enable me from this time to lean more upon His mighty arm."

43. "The whole of Fast day was spent in prayer, confession and exhortation; and a more precious meeting I have seldom if ever attended. The work of grace has been perceptibly deepened in the hearts of many of the brethren, and the state of the church is decidedly better than at any time before, since I came here. Some seven or eight in connection with us, have already indulged hope, (June 5,) and many others are apparently seeking after God."

44. "Since my last report the Lord has done great things for us, whereof we are glad. The work has been still and solemn, and it still continues (June 15). Not a week has passed, since it began, without witnessing new cases both of seriousness and of hope. Most of the subjects of the revival are from among the young. There is quite a temperance movement here, which has already done much good."

45. No decided instances reported of hearts renewed; but the church to some extent revived, and "determined to succeed," and the society on the whole in a healthy and hopeful condition.

46. Mr. Jordan left this place in May.

47. During the past year the meeting house in Mercer, owned by Methodists and Congregationalists jointly, and occupied by the two denominations on alternate Sabbaths, has been new modeled and very much improved. Some thirty individuals have recently indulged hope in Christ; of whom seven or eight, who are heads of families, have already expressed a preference for the Congregational church.

48. Both in Monmouth and Fayette some individuals have, during the year, given evidence of a good hope through grace.

49. Mr. Emerson's pastoral relation to the church in Monson has been dissolved. At Greenville, where he continues to preach a part of the time, indications are more encouraging than heretofore.

50. For nearly two years past this society, being without the stated preaching of the Gospel, became scattered and enfeebled. But now the people are coming together again, and evidence is not wanting of the gracious presence of God.

51. "Good attendance and attention, and an increased desire, at North New Portland, for Congregational preaching."

52. Mr. Richardson's ministry in this place began last November, and the congregation has been increasing ever since. It is believed that the prospects of the church and society have not been so promising for years as they now are.

53. Of the precious revival of last winter and spring in Norway village, some notices have already been made public. Of the whole number of persons professing piety, fifteen were married people, and six of these were males, who at once commenced family worship. Owing to "the depression of business" in this village "a number of those recently added to the church have already removed from the place, and some older members, and families also, on whom we placed much reliance, have been taken from us."

54. Mr. Keep has not been in commission from this Society for the last six months, and no report has been received from his field of labor.

55. "The past year has been in some respects the most prosperous in the history of Oldtown. For nine months of the twelve, souls have been coming to Christ. In the judgment of charity there have been one hundred and fifty conversions during the year. The Baptist church has already received seventy-five on profession, the Methodist twenty-five or thirty, and ours thirty-five. Our Sabbath school has been greatly blessed in the conversion of several of its members. We shall sustain this summer, four, and perhaps five, mission schools in the village and vicinity."

56. "Meetings well attended. Three persons, we hope, have given their hearts to God—others thoughtful. There seems to be a steady growing purpose to sustain the Gospel."

57. The special religious interest in this place commenced apparently on the day of prayer for Colleges, and was continued and extended by means of morning and evening prayer meetings, of female and young men's prayer meetings.

58. "Within a few weeks past (June 7) an unusual degree of interest in religious things has been manifest—chiefly among young ladies, members of the Sabbath school."

59. Mr. Tewksbury's labors at Oxford ceased the 25th of April. "In West Minot, the church and people have been visited with a rich and powerful refreshing from the presence of the Lord." Within three months the number of church members was increased from twenty-five to fifty-six members. "Some eight or ten of those recently admitted are young men, who will probably be resident members, and will add something in pecuniary strength, as well as in christian graces."

60. "There has evidently been a revived state of religious feeling among some at least of the professed friends of the Savior in this part of his vineyard during the past winter and spring. Some sinners have been awakened, and a few hopefully converted. As the population is now increasing by immigration, there are more than heretofore, who, without missionary labor, will be as sheep without a shepherd."

61. During the winter Mr. Bulfinch was absent, but has returned, and will supply for several months without missionary aid. The state of things at Perry has improved.

62. Mr. Chapman's illness and death occurred just at the time, when arrangements were made for obtaining his services another year. His place is supplied for the present very acceptably by Mr. P. McVicar, from the Union Theological Seminary, N. Y.

63. "The number of colored people in Portland is about four hundred, and the most of them usually worship with us. The number of church members is forty-five, of whom eight or ten are always away. Within a few weeks (June 18) several, we trust, have been converted, and will by and by unite with the church. Some of the members of the church feel a very deep interest in their spiritual home, and hope to see their children here trained up for the service of their blessed Redeemer. A spirit of social and moral improvement is manifest among the people, which promises well for the future, and the promise is sure that Ethiopia shall soon stretch out her hands unto God."

64. "About ten persons, perhaps twelve or thirteen, have expressed hope, (June 10,) in the most of whom I have confidence. As many more were deeply interested, but no real progress was made, after other denominations, Bullockites, Adventists, &c., took hold of the work."

65. "At our church fast in February, a humble tender feeling seemed to pervade all hearts, and an earnest desire for the salvation of souls. It was agreed at this meeting, to unite at sunset each day in prayer for the Holy Spirit, all retiring to their closets, or at least breathing a silent prayer for this blessing. From that time the interest gradually increased," and instances occurred of conviction and hope. "The work from the first has been peculiarly silent and gentle. The interest still continues" (June 12). Mr. Wright was installed pastor of this church on the 29th of last September.

66. "A year emphatically of trial"—of hard ministerial labor, but of little apparent success.

67. Another devoted faithful laborer, so far as his physical strength will permit, who does not as yet witness any ingathering of souls.

68. Mr. Marsh was ordained pastor of this church in June, 1823—was dismissed in December, 1827—and now finds himself in the same field, under an unanimous call to a re-settlement in the pastoral office. "The past year has been one of great interest—members of the church quickened, backsliders reclaimed, and sinners converted. A female prayer meeting has been greatly blessed in commencing and carrying forward the good work." This church, assisted last year by a grant of \$88, now ask for \$50; but "have resolved to make an effort to pay it themselves."

69. Very good attention by the young at meetings for prayer, and in a class engaged in studying the Assembly's Catechism.

70. During the last eighteen months both these churches have been blessed by reviving and converting influences, increasing the number of members from twelve to twenty-six, and from twenty-eight to forty-nine. They are expecting, for the year to come, the ministrations, upon two successive Sabbaths alternately in each place, of Mr. Benjamin Southworth.

71. "Our church at Solon Village is in a more hopeful state, than it has been for years." A Congregational church has been organized at Madison Mills, and "for months past there has been a growing interest."

72. The Congregational church scattered over these places is still a "little flock," having but "little strength." But they are now blessed with a very convenient and beautiful house of worship, wholly paid for and entirely under their control. Thirteen have been added during the past year, and a number more are expected soon to join them. Mr. Emerson was ordained their pastor on the 16th day of December last, the same day on which they first took possession of their new house of prayer.

73. Mr. Hadley was dismissed the last winter.

74. "Last fall three individuals resolved to have a weekly prayer meeting in our village, pledging themselves to stand by each other in the attempt, whether many or few should attend. These weekly meetings increased in numbers and interest until about the first of March, when a union prayer meeting was established, (a new thing in this place,) held at each meeting house alternately daily for fifteen days, and afterward three times a week to the present time (June 4). Many church members have been revived," and some ten or twelve from among the impenitent are believed to have been made partakers of renewing grace.

75. "A very precious revival, commencing with some extra meetings about the first of April. No foreign help—simply a church effort, and wonderfully blessed. The Spirit was so manifestly with us, that no one doubted His presence. Such death-like stillness, such meltings of soul I never witnessed before."

76. Mr. Smith's labors in Sweden were closed about the last of May. Prior to that time the church had been quickened, and a number of persons had expressed a hope in Christ. Since then the interest has very much increased.

77. Mr. Turner having been dismissed from the church in New Vineyard, Mr. Hackett has divided his labors for some time past between that place and Temple. The church in Temple has been quickened and enlarged.

78. This church and society are represented as in a prosperous condition, and their committee express the "hope that the day is not distant, when they shall be both able and willing to assume the entire support of the Gospel."

79. Mr. Kingsbury left in April last, and no permanent supply has since been obtained.

80. "The good work began to manifest itself the latter part of January, and until recently (June 15) there have been cases of hopeful conversion, and new inquirers every week. There had been marked tenderness of feeling on the part of many during the summer previous. The beginning of the new year witnessed a larger accession to our Sabbath school, and a greater enthusiasm in the study of the Bible, than had been before known."

81. During the past winter and spring the attention of the people in this town was very extensively awakened to the subject of religion, and many persons professed the Christian hope, including several who attend on Mr. T.'s ministry. The Congregational society, however, does not appear to have been strengthened.

82. This people have not applied for missionary aid during the last six months. Recently the church has been revived, and accessions have been made to it.

83. Since the close of Mr. Tewksbury's labors at Oxford, and of Mr. Jordan's at Mechanic Falls, an arrangement has been made for Mr. T. to preach alternately at Mechanic Falls and West Minot.

84. The gracious influence, so extensively felt, has reached two of these churches. At Jonesborough our people have recently united with the Baptists in hearing and contributing to the support of a minister of their communion.

85. "Since we entered our new house of worship, our average congregation has nearly doubled, and our Sabbath school quite so. During the last winter an unusual religious interest of a quiet character has pervaded the community. Several young men of much promise, some of whom are preparing for college, have been hopefully converted. The interest (June 12) still continues."

86. "The church is in a good state as to spirituality and prayerfulness." For several weeks Mr. Shepley was taken off from his labors by ill-health, and is still feeble.

87. When Mr. D. first suggested to the Baptists and Methodists of W. the establishment of "union prayer meetings," he did not know that there was such a meeting in the country. The measure, he says, has proved a blessing to us. "Five were added by profession the last Sabbath"—the first in June—"others will join at our next communion. Hopeful conversions in the town, fifty or sixty."

88. This ancient church is still feeble, (though it has received during the year some enlargement,) and is expecting soon to be deprived of him who has been its pastor for thirteen years.

S U M M A R Y.

The whole number of missionaries, in commission during the year, has been eighty-nine—seventy-four of them ordained ministers, (of whom two have been installed as pastors, since our last annual meeting,) and fifteen licentiates. Fifty-four have been in commission through the year, sixteen for six months and upwards, nineteen for less than six months. During the year the connection of four pastors and of six stated supplies with the churches, to which they ministered, has ceased; of whom three have left the State, and six are employed within the State in other portions of the vineyard. Four missionary stations are supplied by men, who during the year have come among us from other States.

The fields of labor, occupied during the year, have been eighty-eight; comprising one hundred and six churches, and twenty-five places where is no (Congregational) church. Of these one hundred and thirty-one stations, forty have been supplied with preaching all the time; fourteen, three-fourths; seventeen, one-half; thirty, one-fourth, and thirty less than one-fourth. The number of persons added to the churches has been five hundred and six; by profession four hundred and six, by letter one hundred. The average congregations have amounted to upwards of twelve thousand; of persons connected with Sabbath classes and Bible classes to about seven thousand. The sum total of contributions to this Society has been \$1,304.15; to other benevolent objects, so far as reported, \$957.27; in all, \$2,261.42; being more than one-fifth of what they have received from the treasury of this Society. The amount of service performed has been equal to about seventy years; the part for which they have been remunerated by this Society, has been about twenty-seven and one-third years.

From six of the whole number of missionary fields, forty and upwards of hopeful conversions are reported; from two of them, thirty and upwards; from thirteen, twenty and upwards; from eighteen, ten and upwards; from thirty, less than ten—leaving but nineteen, from which none are reported. The whole number reported is nine hundred and forty-four;* larger by nearly one hundred and fifty, than has been returned in any one year before, since the Society was instituted.

It is peculiarly delightful, in reviewing the history of the past year, to find so many of the feeble churches blessed, and some fishers of men, who for years had cast down their nets and caught almost nothing, rejoicing at length in an abundant draught. Now they learn the wisdom of holding on; and the blessed results of hoping, and in the path of duty waiting, for the salvation of the Lord. So will it be with those, the few comparatively, including however some of the ablest and best men commissioned by your Trustees, who, at the close of this year of Zion's prosperity, are not able to rejoice over one repenting sinner in the congregations to which they minister.

Let them that sow in sadness, wait
Till the fair harvest come;
They shall confess their sheaves were great,
And shout the blessing home.

Dark Spots.

In the sketches given by those of our brethren more highly favored, there are some dark spots. One speaks of some church members, as "holding back." Another, of a prominent member in the church, as standing aloof from prayer meetings, because unwilling cordially to unite with fellow-christians, manifesting on their part a fraternal spirit, of a different evangelical denomination. Another says, "the hardness of heart, which our blessed Lord was accustomed to rebuke in His disciples, and which made them indifferent and unbelieving even amidst some of His greatest miracles,—I never understood this source of His sorrows, until now—when some of this church have appeared to take no particular interest in the work of God, and have manifested so little gratitude." It is distressing to hear

* Including all of different denominations, to whom our missionaries have preached in union houses of worship, the number would very considerably exceed one thousand.

such statements respecting any of the churches aided by this Society. But we seriously doubt, whether there be many of our self-sustaining churches, that are not liable, in relation to some of their members, to the same condemnation. We do, however, rejoice in believing, that the spirit of prayer, and of brotherly love, and of active effort in the cause of Christ, has pervaded recently the evangelical churches of the State and of the whole land to an unusual extent; and we cherish a confident persuasion, that the lessons thus learned will not soon be forgotten.

Progress.

During the past year, the churches at Litchfield and Foxcroft have been self-supporting. The church at Oldtown has signified its intention, and the church in Sanford its hope, to be such in future. Two new churches have been organized at Freedom and Madison Mills. Two others, it is expected, will soon be at Hunter's Mills in Clinton, and Naples. Houses of worship have been completed at Sebago, Springfield, Wilton, Naples and Freedom. A new house of worship will soon be completed at Princeton. One has been new modeled and very much improved at Mercer. Important repairs have been made at North Buxton, and a new bell has been obtained at Garland.

State of the Treasury.

In addition to the loan of \$1,000, standing against the Society at the beginning of the year, it has been necessary to borrow \$2,425 more. Of these several debts \$1,900 have been paid, and \$1,525 remain due, \$500 of which will not probably be called for.

The receipts during the year have been, in donations from individuals, congregations, and female societies, \$8,960.24; from legacies, \$539; from dividends, interest on notes, &c., \$683.73. The whole amount, exclusive of loans, and of balance on hand at the beginning of the year, has been \$10,182.97; of which \$204.80 are not available for the use of the Society. The principal deficiency of the last year, in comparison with the preceding, has been in legacies—amounting to \$1,186.

\$1,000 have been bequeathed to the Society by the late SOLOMON THAYER, Esq., of Portland, of which \$300 have been paid.

The balance now on hand is \$284.19. The amount, due this day for services already rendered, is nearly \$4,900. The amount, which churches aided for a few months past have been encouraged to expect, in completion of the year for which their arrangements have been made, is about \$1,200.

How far the pecuniary strength of the missionary churches will be increased by the late revivals, it is not easy now to ascertain. Probably not in any very considerable degree, except as the increase of *available* means is connected with *enlargement of heart*. In this way it may be confidently hoped, that some of them will be strengthened to contribute more largely, than heretofore, for the support of the Gospel. More than a thousand individuals connected with these churches now feel the value of christian institutions, as they have never felt it before. And will they not more readily assume the obligations resting on them, who receive through the ministers of Christ the richest spiritual blessings, to aid in supplying their temporal wants? An enlightened love to the Savior and His Gospel, can scarcely fail of producing this result.

They also, who being connected with self-sustaining churches, are able more fully to enjoy the blessedness of giving—will they not evince the sincerity of their gratitude to Him who having given Himself for them, and being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost has shed forth this which we have now seen and heard, by imparting more freely and abundantly of what He has entrusted to their stewardship, in aid of His feeble churches, for the support of His beloved ministers, laboring for the advancement of His cause, and the salvation of souls for which He died? How can they fail to regard this, as both their duty and privilege? By withholding more than is meet, how can they satisfy either the dictates of a good conscience, or the promptings of a loving heart?

We do not maintain, that the claims of Home Missions are the only claims upon our benevolence, that ought to be regarded. We will not assert even that they are paramount to all others. But we do contend, that this cause makes a very urgent demand

upon the love of Christ, and upon the love of country. To us it is obeying the command, to begin at Jerusalem. It is providing for our own in a matter of urgent necessity, of primary importance. In looking attentively over this broad land, or even over this eastern portion of it, even now, who does not rejoice with trembling? Who does not feel the need of increased, untiring effort to stem the ever-swelling tide of evil, and to deepen and widen the channels, and to do all that man can do, for the progress and diffusion, of the pure river of the water of life? Surely the only conservative and reforming influence to be relied upon is the Gospel of the Son of God, its principles, its precepts, in all the length and breadth of them, faithfully dispensed in every divinely appointed method, and accompanied, in answer to the prayer of faith and of intense desire, by the quickening influences of the good Spirit of God. How unutterably important, then, is the more thorough evangelization of Maine—and of our whole American homestead.

Blessed be God for the precious encouragement that he is giving us by the glorious revivals of the last few months. Let them be continued, extended, multiplied from month to month, from year to year; then would glory dwell in our land, mercy and truth, righteousness and peace would prevail in all our borders. All is with Him. May our souls ever wait upon God; and while we praise Him for all that He hath bestowed upon us, and for the great goodness which he hath shown us, according to His mercies, and according to the multitude of His loving kindnesses, let our prayer be: Help us, O God of our salvation, for the glory of thy name, and deliver us, and purge away our sins, for thy name's sake. So we, thy people and sheep of thy pasture, will give thee thanks forever. We will show forth thy praise to all generations.

ANNUAL MEETING.

The fifty-first annual meeting of the Maine Missionary Society was held with the South Congregational Church in Augusta, June 23d, 1858. The meeting was opened by the President with reading the Scriptures and prayer. The Report of the Treasurer was read and accepted. After the Sermon by Rev. E. G. CARPENTER, the Report of the Trustees was read, and on motion of Rev. E. WHITTLESEY, seconded by Prof. EGBERT C. SMITH, was accepted and ordered to be printed. Brief addresses were made by Drs. ADAMS, and POMROY, Rev. Messrs. FISKE and MARSH. A contribution was then taken up of \$161.11, and the public exercises were closed with prayer and benediction by Rev. Dr. VAIL, from Massachusetts.

At the meeting for business, the Secretary was instructed to express the thanks of the Society to Rev. Mr. CARPENTER for his Sermon, and to request a copy for the press.

A nominating committee was appointed, consisting of Rev. E. WHITTLESEY, Rev. G. W. CRESSEY, and Dea. E. F. DUREN, by whose recommendation, the persons following were chosen officers of the Society for the year ensuing :

PRESIDENT :

Rev. WILLIAM T. DWIGHT, D. D.

VICE PRESIDENT :

Rev. JOHN W. ELLINGWOOD, D. D.

COR. AND REC. SECRETARY :

Rev. BENJAMIN TAPPAN, D. D.

TREASURER :

JOHN HOW, Esq.

TRUSTEES :

REV. WILLIAM T. DWIGHT, *ex officio*.
REV. DAVID THURSTON.
REV. BENJAMIN TAPPAN.
REV. ENOCH POND, D. D.
REV. JOHN W. CHICKERING, D. D.
REV. DAVID SHEPLEY.

REV. STEPHEN THURSTON.
REV. ISAAC ROGERS.
REV. GEORGE E. ADAMS, D. D.
DEA. SAMUEL ADAMS.
JOHN HOW, Esq.

AUDITORS :

WILLIAM D. LITTLE, Esq.

WILLIAM C. MITCHELL, Esq.

The next annual meeting will be held at SKOWHEGAN on the fourth Wednesday of June, 1859.

PREACHERS :

REV. JOHN MALBY, *First*.

REV. WOOSTER PARKER, *Second*.

TREASURER'S REPORT.

Receipts and Disbursements of JOHN HOW, Treasurer of Maine Missionary Society.

RECEIPTS.

Balance in hands of the Treasurer on settlement of account, June 20, 1857,	\$1,520 23
<i>Income from Permanent Fund:</i>	
Dividend on Bank Stock,	465 80
“ on Railroad Stock,	33 00
“ on 5 shares Lewiston Falls Manufacturing Company,	20 00
Interest on Notes Receivable,	27 00
“ on City of Portland Bond,	60 00
	605 80
<i>Miscellaneous:</i>	
Of Rev. Benjamin Tappan, D. D., for preaching,	62 00
For rent of building in Kennebunk, and sale of stove belonging to the legacy of the late Miss E. Sewall,	15 93
	77 93
<i>Loans:</i>	
Of Mrs. L. S. How,	500 00
Casco Bank,	1,000 00
Mrs. Elizabeth Sewall,	500 00
Cony Church Building Fund, for which I gave my note to Rev. D. T. Dwight, D. D., Treasurer,	425 00
	2,425 00
<i>Legacies:</i>	
Of Samuel Nash, late of Gray,	30 00
Mrs. Julia Pierce, late of Chesterville,	61 00
A Sister in Winter Street Church, Bath,	30 00
Mrs. Betsey Sweetser, late of North Yarmouth,	118 00
Solomon Thayer, late of Portland, in part,	300 00
	539 00
Annuities, donations, life memberships, &c.,	8,960 24
	\$14,128 20

DISBURSEMENTS.

Paid Elias G. Hedge, for printing 2000 Annual Reports,	175 00
For printing 600 Certificates of Life Membership,	11 30
	186 38
Mrs. Narcissa L. Bourne income from Sewall legacy,	204 80
Loan at Casco Bank, in part,	400 00
at Augusta Bank,	1,000 00
of Mrs. L. S. How,	500 00
	1,900 00
Interest on Loans,	98 30
Trustees' orders to Missionaries,	11,123 08
Postage and incidental expenses,	16 25
Commissions on Receipts,	315 20
Balance in hands of Treasurer,	284 19
	\$14,128 20

PERMANENT FUND.

5 shares in Lewiston Falls Manufacturing Company,	500 00
25 “ Canal Bank,	2,600 00
20 “ Casco Bank,	2,000 00
15 “ Manufacturers and Traders' Bank,	750 00
9 “ State Bank, Boston,	540 00
3 “ P. S. & P. Railroad,	300 00
1 “ A. & St. L. Railroad,	100 00
Scrp of the City of Portland,	1,000 00
Notes Receivable,	1,760 00
	\$9,490 00

Portland, June 19, 1853.

Errors excepted.

JOHN HOW, *Treasurer.*

Portland, June 21, 1858.—We the subscribers, have examined the foregoing account, and find the same correctly cast, well vouchcd, and a balance in the hands of the Treasurer, due the Society, of two hundred and eighty-four dollars and nineteen cents. (\$284.19.)

W. STORER, }
W. D. LITTLE, } *Auditors.*

* Including \$1,000 of borrowed money.

DONATIONS

FROM JUNE 20, 1857, TO JUNE 19, 1858.

ARROSTOOK CONFERENCE.

<i>Burlington</i> —Coll.,	\$9 35
<i>Fort Fairfield</i> —Coll.,	17 00
<i>Lincoln</i> —Coll.,	13 00
<i>Springfield, &c.</i> —Coll.,	16 00
<i>Arrostock Conference</i> ,	7 59
	<hr/> \$62 94

CUMBERLAND.

<i>Auburn</i> —Coll.,	40 00
<i>Baldwin</i> —Coll. 5, don. 5,	10 00
<i>Brunswick</i> —Coll. 128.88, L. M. 10, don. 5,	143 88
<i>Cumberland</i> —Coll. 22.08, don. 1, S. S. 2.20,	25 28
<i>Durham</i> —L. M. in part,	6 00
<i>Falmouth</i> —Coll.,	10 00
“ <i>West</i> —Coll. 6.57, F. M. S. 15.60,	22 17
<i>Freeport, 2d Ch.</i> —Coll.,	14 46
<i>Gorham</i> —Coll. 28, F. M. S. 97, don. 3,	128 00
<i>Gray</i> —Coll.,	40 00
<i>Harpwell</i> —L. M. in part,	7 00
<i>Lewiston Falls</i> —Coll. 145, don. 21, L.	
“ M. 40,	206 00
<i>Lewiston</i> —To compl. L. M.,	7 00
<i>Mechanic Falls</i> —Coll.,	40 00
<i>Minot</i> —Coll. 10, ann. 10, L. M. 8,	28 00
“ <i>West</i> —Coll.,	13 60
<i>Naples</i> —Don.,	5 00
<i>New Gloucester</i> —Coll. 40.50, F. M. S. 11.23,	51 73
<i>North Yarmouth</i> —Coll.,	11 46
<i>Portland, 2d Ch.</i> —Coll. 107.35, F.	
“ M. S. 100, L. M. 25,	248 35
“ <i>3d Ch.</i> —Fem. M. S. 100,	
“ don. 2,	102 00
“ <i>High St.</i> —Coll. 214, L.	
“ M. 205,	419 00
“ <i>State St.</i> —Coll.,	105 20
“ <i>Union Church</i> —Coll.,	100 00
“ <i>Union Mis. Circle</i> ,	115 00
	<hr/> 1089 55

<i>Pownal</i> —Coll.,	33 00
<i>Sacacappa</i> —Coll.,	20 00
<i>Scarborough</i> —Coll. 38.07, L. M. 20,	58 07
<i>Standish</i> —Coll.,	22 55
<i>Westbrook</i> —2 L. M.,	40 00
<i>Yarmouth</i> —Coll. 73.70, L. M. 60, F. M. S.	
“ 56.73, don. 2,	192 43
<i>Cumberland Conf.</i> —35.80, 61.79, 40.37,	137 96
	<hr/> \$2,403 39

FRANKLIN.

<i>Chesterville</i> —Coll.,	5 00
<i>Farmington</i> —Coll. 25.26, m. c. 13.64, L.	
“ M. 29, F. M. S. 10.75, don. 5,	
“ ann. 2,	87 65
“ <i>Falls</i> —Coll.,	7 75
<i>New Sharon</i> —Coll. 17, don. 5,	22 00
<i>Phillips</i> —Don.,	4 00
<i>Strong</i> —Coll.,	15 00
<i>Temple</i> —L. M. in part,	4 00
<i>Weld</i> —Coll. 8.61, F. M. S. 4, don. 1,	13 64
<i>Wilton</i> —Coll. 20, F. M. S. 8.58, ann. 2,	30 58
<i>Franklin Conference</i> ,	11 07
	<hr/> \$200 69

HANCOCK.

<i>Amherst and Aurora</i> —Coll.,	\$5 00
<i>Brooksville, West</i> —Coll. 2.62, L. M. 10,	12 62
<i>Bucksport</i> —Coll. 85, L. M. 35, m. c. 30,	
“ don. 24,	174 00
<i>Castine</i> —Coll. 57, m. c. 23.80, L. M. 60,	140 80
<i>Ellsworth</i> —Coll. 39.54, L. M. 20, don. 2,	61 54
<i>Isle de Haut</i> —Don.,	1 00
<i>Mount Desert</i> —Coll.,	8 00
<i>Orland</i> —Coll.,	47 36
<i>Hancock Conference</i> ,	6 64
	<hr/> \$456 96

KENNEBEC.

<i>Augusta, S.</i> —Coll. 22.44, m. c. 84.11, L.	
“ M. 60, don. 102, ann. 2,	471 55
<i>Gardiner</i> —Don.,	1 00
<i>Hallowell</i> —F. M. S. 7, m. c. 13.15, Sab.	
“ Sch. 2.30, don. 3.00,	25 45
<i>Litchfield</i> —Coll.,	16 65
<i>Monmouth</i> —Coll. 4, don. 10,	14 00
<i>Pittston</i> —Coll.,	6 50
<i>Richmond</i> —Coll. 11.64, Cent Soc. 23.52,	
“ L. M. 20,	55 16
<i>Sidney</i> —Don.,	6 00
<i>Vassalborough</i> —Coll. 11.20, don. 3,	14 20
<i>Waterville</i> —Coll.,	37 00
<i>Winthrop</i> —Coll. 12.31, F. M. S. 21 35, L.	
“ M. 10, don. 50,	93 66
<i>Kennebec Conference</i> ,	11 00
	<hr/> \$752 36

LINCOLN.

<i>Alna</i> —Coll. 11, L. M. 5, ann. 4,	20 00
<i>Bath, Winter St.</i> —Coll. 56.46, F. M.	
“ S. 92.61, L. M. 50, don. 267,	
“ ann. 18,	484 07
“ <i>Central Ch.</i> —F. M. S. 38, L. M.	
“ 40, don. 85, ann. 2,	165 00
“ Don. from person unknown,	30 00
	<hr/> 679 07
<i>Boothbay, 1st Ch.</i> —Coll.,	10 00
“ <i>2d Ch.</i> —Coll.,	4 00
	<hr/> 14 00
<i>Bristol, 2d Ch.</i> —Coll. add.,	1 84
<i>Edgcomb</i> —Coll.,	26 00
<i>Georgetown</i> —Don.,	3 00
<i>Newcastle, 1st Ch.</i> —Coll.,	3 15
“ <i>2d Ch.</i> —Coll.,	136 00
	<hr/> 139 15
<i>Rockland</i> —Coll. 20.30, F. M. S. 20, L. M.	
“ 60, don. 8,	108 30
<i>Thomaston</i> —Coll.,	48 58
<i>Waldoborough, 1st Ch.</i> —Coll. 20.19,	
“ F. M. S. 18 01, don.	
“ 53.50, ann. 44,	135 70
“ <i>2d Ch.</i> —Coll. 11.34,	
“ don. 10,	21 34
	<hr/> 157 04
<i>Warren</i> —Coll. 12.21, F. M. S. 25,	37 21
<i>Whitefield</i> —Don.,	1 00
<i>Wiscasset</i> —Coll.,	25 00
	<hr/> \$1,260 19

OTHER STATES.

<i>Boston, Mass.</i> —Two L. M. by Charles B. Dana, Esq.,	40 00
<i>Bridgewater</i> —A friend of missions,	2 00
<i>Framingham</i> —Charles Williams, Esq.,	5 00
<i>Norburyport</i> —Two ann. and a don.,	6 00
<i>Roxbury</i> —Rev. D. M. Mitchell, to compl. a L. M.,	5 00
<i>Warecester</i> —Rev. Dr. Sweetser,	30 00
“ Rev. S. Souther, to compl. a L. M.,	10 00
<i>Orford, N. H.</i> —Rev. Enos Merrill and wife,	5 00
<i>New York</i> —Mrs. C. Dummer,	10 00
“ Miss Mary Cleaves,	20 00

<i>Apalachicola, Fla.</i> —L. M. by A. P. Nourse, Esq.,	\$20 00
<i>Sacramento, Cal.</i> —A few friends,	100 00
A lady in California,	1 00
<i>Honolulu, Sandw. Isl.</i> —L. M. by George B. C. Ingraham,	20 00
<i>Marash, Turkey</i> —Rev. Geo. A. Perkins,	3 00
From donors unknown,	\$277 00
Annual meeting at Bath,	88 16
Amount of donations as above,	\$8,960 24
Legacies,	539 00
	\$9,499 24

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RECOGNIZED SINCE THE LAST ANNUAL PUBLICATION.

MAINE.

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Johnson, Miss Lauraette P.,	“	Belcher, Miss Drusilla,	“
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Potter, Barrett,	<i>Topsham.</i>		
Broad, Miss Mary H.,	<i>Unity.</i>		

OTHER STATES.

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Thornton, Rev. James B.,	<i>St. John, N. B.</i>
Grout, Rev. Alden,	<i>South Africa.</i>
Ingraham, George B. C.,	<i>Honolulu, Sand. Isl.</i>

Dr. Joseph H. Estabrook, reported at Bucksport last year, resides at Camden. Mrs. H. K. Guernsey, of Bangor, as reported last year, should have been Mrs. Susan K. Gernsey.

The complete list of Life Members must be again deferred.



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